121 for comparative study, they do not represent the ethnological entity known as the Awlad 'Ali. However, one might heuristically think of al-Qasr as a post-tribal or pre-peasant stage of social change, and on this basis generate some hypotheses about the sedentarization process or other specific cultural processes.

126
• 104 The translation of the Arabic documents presented here were made in the field. In most of the cases, translating took place on the spot and this may account for some of the awkward phraseology. Arabic terms and names have been transliterated according to the system used by Cowan in An Introduction to Modern Literary Arabic (1958) with certain exceptions: long vowels are shown by a double vowel; the guttural stop is indicated by an apostrophe; and the glottal stop is indicated by the use of a short "e," such as in 'aiela ("family").

000 I owe a great deal of gratitude to my former teachers who have given freely of their time and knowledge and have shown an interest in my training in anthropology and Middle

122 Eastern studies. I would like to thank in particular Dr. William Sanders, of Pennsylvania State University, who introduced me to anthropology; Dr. David Bidney, of Indiana University, and Dr. P. J. Vatikiotis, now of the London School of Oriental and African Studies, who were my advisers in anthropology and Middle Eastern studies during my graduate training; Dr. Irfan Shahid, now of Georgetown University, who instructed me in the Arabic language; Dr. Vincent Cantarino, of Indiana University, who instructed me in Arabic literature

APPENDIX I

GLOSSARY OF ARABIC TERMS USED

Abb	أب	father
'acd	عقد	contract
Akh	أخ	brother
'amar el dam	عمار الدم	unity of blood (vengeance group)
'amd	عمد	intention
'amm	عم	father's brother
'aqila	عاقلة	wise man; leader of a bait
bait	بيت	house
bait el shan'a	بيت الشنعة	house of the dreadful deed
baraka	بركة	blessing
barawa	براوة	to ostracize from membership in a particular group
bint	بنت	daughter
bint 'amm	بنت عم	father's brother's daughter
bint haram	بنت حرام	illegitimate girl
beer sama	بير سما	sky well
diyya	دية	bloodmoney
daraieb	دراب	the tribal laws and customs
'eila	عيلة	family
el-fatha	الفاتحة	the beginning chapter of the Koran; the initial ceremony in the marriage
feddan	فدان	acre
ghish	غش	cheating, or unfair deal
ibn	ابن	son
ibn 'amm	ابن عم	father's brother's son
iktitab	اكتاب	tribal adoption

●104 [60]	jad	جد	grandfather
	jaddah	جدة	grandmother
	kabara	كبارة	face-saving compensation
	kabila	قبيلة	tribe
	katl	قتل	killing
	khata'	خطأ	by accident
	kishk	كشك	dried milk
[61]	khal	خال	mother's brother
	Koran	قرآن	the Islamic sacred book
	mahr	مهر	bridewealth
	mardi	مرضى	go-between
	maleh	مالح	sour milk
	mi'ad	ميعاد	tribal hearing
	murabiteen (sing., murabit)	مرابطين (مرابط)	holymen, client tribes
	Mustagilleen	مستقلين	independent tribes
	nagei'	نجع	camp
	nazala	نزالة	refuge
	nazzar	نظّار	one who assesses the amount of compensation for wounds and bodily injuries
	nasafa	نصفة	compensation for a wife
	omda	عمدة	a government appointed tribal leader
	sayem	صايم	a male who fasts the month of Ramadan, an adult
	sadaqa	صدقة	obligatory tribute
	sa'adi	سعادي	the original tribes of Awlad Ali
	sheikh	شيخ	any tribal leader, or an old man

●104	sura	سورة	a chapter in the Koran
	Shei'a	شيعة	the unorthodox sector of Muslim practices
	Sunni	سنّ	the orthodox Muslim group
	shar	شر	evil
	thebeiha	ذبيحة	a sacrifice
[601]	ukht	أخت	sister
	umm	أم	mother
	watan	وطن	homeland
	wakil	وكيل	a legal guardian
	zawya	زاوية	a religious center
	zena	زنا	adultry

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

128 development of the Order which sprang from their association. The Sanusi of Cyrenaica, and elsewhere, are so called because they adhere to the Islamic Order of the Sanusiya which takes its name from its founder al-Sayyid Muhammad bin 'Ali al-Sanusi and has been directed by his descendants. I have, therefore, described briefly the nature of an Islamic Order and how this particular Order became established and spread. The Sanusiya differs from most other Orders not so much in its teachings and rites as in its political and economic organization, a development arising from its absorption into the Bedouin tribal structure, but owing much also to opposition from the outside, particularly to the Italo-Sanusi wars. For this reason I have described in the latter part of the book Italo-Sanusi relations at some length. If in doing so I have sometimes expressed indignation, I do not wish it to be thought that I have any but friendly feelings for Italy and her people, or that I believe the Italian colonial record to be very different from the records of other Colonial Powers.

• 104 128 I have transliterated Arabic words in the simplest way. The Arabist will know, or can easily discover, how they are written in Arabic, and those who do not know the language would be little the wiser had I transliterated them differently. For the uninitiated it need only be said that the letter 'q', which stands for the Arabic letter *qaf*, has in Cyrenaica the value of a hard 'g' as in the English word 'goat', that 'gh', which stands for the Arabic letter *ghain*, has the value the Parisian gives to the 'r' in 'Paris', and that ', which stands for the Arabic letter *'ain*, is a guttural sound peculiar to Arabic. I have not been entirely consistent in the spelling of Arabic words in that I have retained the usual English spelling of such words as Cairo, Mecca, Kufra, Caramanli, and Koran, and that I have treated some Arabic words as though they were English words and have, therefore, not italicized them and have given them the common English plural form, e.g. Shaikhs, qadis, Sharifs, mudirs, and zawiyas. I have used the Arabic names of places instead of classical or Italian names: Shahhat, Marsa Susa, and al-Marj instead of Cirene, Apollonia, and Barce. If I need to excuse myself for this on the grounds that Cyrenaica is to-day an Arab country, no apology is needed for using the Arab names for the sites of recently built Italian colonial settlements, in naming

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

which the Italians commemorated persons who for the most part might well be forgotten. To aid the reader I have listed at the end of the book the chief place-names mentioned in the text with their Italian equivalents. It will be observed that the Italian way of writing Arabic words is different from our way: where we write Suluq, Tubruq, Banghazi, and Jaghbub, they write Soluch, Tobruch, Bengasi, and Giarabub.

I have cut the book to half its original size and have consequently been compelled to omit a mass of detail. I have also restricted references to quotations and to statements which seem particularly to require the citation of an authority. Much of the omitted detail and many of the deleted references will be found in various articles and papers I have published on the Sanusi elsewhere. In a few instances I have not been able to check references because the books cited are unobtainable in England.

I acknowledge the generous help of many British and Arab friends, especially of Major-General D. C. Cumming, Muhammad Shafiq Effendi Hamza, and the warm-hearted companion of my travels Salih bu 'Abd al-Salam.

I thank Mr. E. L. Peters and Miss Sonya Gregory for help in preparation of the maps.

E. E. E.-P.

OXFORD
April 1948

[P. vi is blank]